PACIFIC COLLEGE LIBRARY
BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XXXIV. No. 42

OCTOBER 20, 1927

New Series
Vol. XV. No. 42

Interviewing God

CHAS. R. WATSON

Message of Reconciliation

FRIENDLY MESSENGER

Vacation Schools

ALICE PAIGE WHITE

Overlooking Boston Common

BENJAMIN GERIG

Developments at Holguin

MERLE L. DAVIS

Pacific School
Berk

ON THE HORIZON OF THE CHRISTIAN CHURCH

THE INTERNATIONAL GOODWILL CONGRESS

"Must We Have War?" will be the central theme of the Twelfth Annual International Goodwill Congress to be held in St. Louis, November 9-11, under the auspices of the World Alliance for International Friendship Through the Churches. In the invitation announcement, it is stated that "The World Alliance welcomes to its platform men and women of unqualified sincerity in the cause of international goodwill and universal peace. Utmost liberty of utterance is encouraged, for the program is planned not only to appraise actual conditions throughout the world, but to promote various constructive methods for the development of international goodwill. To this Goodwill Congress are invited Officers, members of Boards, Corresponding and Regular, and all Committeemen of the World Alliance; Representatives of Church Board and affiliated religious organizations; Representatives of city, town and community groups! Representatives of civic, social and fraternal organizations, which have a particular interest in the theme under discussion, and special individuals who are of vital importance in carrying out the National program to be brought forward." Among the features, which will include arbitration and conciliation, outlawry of war, and the reduction of armaments, will be a "Message of Appraisement" of actual world conditions to be presented by Henry Wickham Steed, and on Armistice Day, November 11th, Newton D. Baker will give the main address.

SUGGESTED UNITED STATES OF EUROPE

A recent statement by J. Ramsay MacDonald, Ex-Premier of Great Britain, centers about the idea of a United States of Europe for the purpose of maintaining peace. "A United States of Europe has been the dream of every generous mind" since Erasmus made his powerful appeal for peace in 1519 in which he trusted to the Christian spirit of humaneness rather than to political agreements. "That European states should limit their sovereign independence as regards the maintenance of peace is one of those hard but undying demands of common sense dictated by common experience. No state has a right to make war; every state should be the enemy of those who do. The man in authority who rattles his sword in his scabbard should be black-balled from decent political society. He should be given to understand quite plainly that he is the enemy of everybody, that his policies will have no countenance, that his methods are so evil that his aims and purposes, even if good, cannot be considered. It is not good diplomacy to buy a friend at the price of maintaining or encouraging a menace to peace..... The 'United States of Europe' cannot be a federation with a common Parliament or anything of that kind. The self-government of the states must be placed beyond dispute. Whatever common council may be created, it must have no power to deal with internal questions. It must take the sovereign states as they are; its sole concern must be with their external relations and particularly with their disputes which may lead to fights. It must be a body of conciliation and arbitration—a body that has the power to say: 'You can do anything which your people like or will tolerate, but we shall not allow you to make war. That is not included in your sovereign powers as a nation.' We want no suppression of ideas; we want to exterminate war."

Are You Out of Gas and Oil?

When your car refuses to run because you need gas or oil, water or air, a Service Station is to be found at the next turn of the road—and the "man in white" wipes the dust from your windshield free of charge!

When the missionary enthusiasm of your Bible School or Meeting runs out, when vision for service abroad becomes clouded with dust, why not call at the Missionary Board Service Station for new plans, methods and material—and get the dust of worn-out methods wiped from your windshield free of charge!

Write today for
Lists of good missionary books,
Foreign news letters and bulletins,
Missionary stories, plays and pageants,
The new Board Report.

Get The Facts From Your Service Station

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
Richmond, Indiana

ON FAMILY LIFE IN AMERICA TODAY

The American family is neither dead nor dying; it may be ill in spots and need careful watching and nursing; with proper care and follow-up training, however, the family will emerge a stronger and more satisfying institution than it has ever been. This is the verdict issued by the Committee which arranged the first Conference on "Family Life in America" during which a thousand social work leaders, economists, educators and scientists put the American family as an institution under the microscope and subjected it to a most thorough-going examination. In a series of sessions, clinics, and round table discussions during the four-day period, everything in connection with the family, from the biological basis of its origin on through every phase of modern life, was analyzed by the executives of welfare organizations whose daily work brings them into intimate contact with more than a quarter million of American families. The findings of this study as reported by the Conference Committee are summarized as follows: first, the American family is not, as many claim, disintegrating; it is, in fact, on as firm a foundation as ever, and is likely to continue indefinitely as the basis of civilization. Second, the American family is undergoing radical changes in the form of its life in the home; in the sources of its income and expenditures; and in the relationships between husband and wife, and between parents and children and in its relationships to the community. Third, the changes in family life are corrollary to the evolution of thought, industry and science; these changes cannot, therefore, be predicted; radical readjustments within the family are necessary, and the most important problem of social workers and others interested in the integrity of the family is to prepare men, women and children for these readjustments. The most vital immediate need is education and training for marriage and parenthood; family life, the Conference agreed, is an art for which people should be trained as carefully as for any of the arts or professions.

According to the records compiled at Tuskegee Institute in the Department of Records and Research, there were nine lynchings in the first six months of 1927. This number is the same as the number for the first six months of the years 1925 and 1926. All of the persons lynched were Negroes. The offenses charged were murder, 4; attempted murder, 2; rape 1; improper conduct, 1; charge not reported, 1. The states in which lynchings occurred and the number in each state are as follows: Arkansas, 2; Louisiana, 1; Mississippi, 4; Missouri, 1; Texas, 1.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXIV. No. 42. | OCTOBER 20, 1927 | New Series Vol. XV. No. 42.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

EDITORIAL

Shall We Become Triumphant?

SHORTLY before Jesus went to the cross, he gathered his disciples about himself and in their presence talked with the Father about them. One of the outstanding facts about his prayer is its sublime buoyancy. Jesus might have been excused had he sounded a sombre or even pessimistic note. He was on his way to the cross. He knew that Judas was plotting against his life. He could already visualize the cringing Peter in his act of denial. He was fully aware of the fact that his own people, who should have accepted him gladly, were eager to openly repudiate him and heap upon him shame and death.

But Jesus was buoyant in his spirit even in the face of all these facts. And why? The answer is clear. He knew down deep in his innermost life that the foundation piers of truth and love upon which he had done his building could never be shaken by all the plotting, hatred, selfishness, confusion and material force of the whole world. He knew that the truth about God—his character, his relation to the universe, his regard for man, his hatred of all things low and base—would win in the world of men. He knew that the love of God which was manifest in the giving of the Son to be the Saviour of the world would one day draw men of every clan and race and nation into the family of God where reverence for personality and mutual helpfulness would dominate every thought and act.

Within a very few days Friends from many parts of the Quaker world will sit down together to face the gigantic and baffling problems of humanity. The sin, the suffering, the race hatreds, the lust for power and possessions, the selfish indifference to spiritual things, the injustice of man toward man—all these and many more things will sweep in upon the assembled delegates. Will they be buoyant and courageous or pessimistic and timorous?

Again the answer is easy to give. If they have an unshakable faith in the dependableness and conquering power of truth and love, they, like Jesus, will be more than victors. If they are willing to search for and follow truth — truth about God, brotherhood among races and classes, truth about the purpose and use of material possessions, truth about the sacredness of all of life; if they are willing to be baptized with the love that sent Jesus into the world to serve, to suffer, to die, to live again triumphantly—if these things happen the 1927 gathering of Friends will go down in history as one of the great turning points in Quaker history. It will mark the beginning of a fresh upspringing of divine life and energy. It will be the heralding of a new movement on the part of the Society in behalf of righteousness, salvation and peace.

Every Friend both far and near may help to bring these things to pass by prayer, and repentance, and consecration. God awaits our willingness to become a triumphant people.

Always More Truth For Seekers

EARLY Friends looked upon themselves as seekers after truth. Many of them were limited in their ability to search for truth in the realm of science, history, and philosophy. But in the realm of the spirit they claimed to be searchers after divine truth. They first discovered God in their own lives. That was a marvelous discovery and they were amazed and humiliated in the presence of the living God who cleansed their hearts, fellowshipped with them and led them in ways of peace and contentment.

They were not satisfied, however, with this initial discovery of truth. They were blessed with a divine determination to take up their pick and spade and dig deep into the vein of truth which had been opened to them. The discovery of a single gem of truth, precious and dazzling though it might be, could never dull their desire to uncover other and perhaps even more precious gems. Neither did they spend time in protecting their gems of truth once they had discovered them. They simply set them out where the world might gaze upon them.

While these early Friends were often educationally circumscribed, they were master experimenters with truth. Once they had discovered a truth, they began to apply it to all of life's relationships. The sublime fact that God dwells in man's heart, led them to declare that human life was sacred and that it should be made beautiful and strong. War, slavery, inequalities, color barriers—in fact everything that tended to scar and blight mankind was to be done away with. Into prisons, before rulers, across seas, went these intrepid seekers after truth in their determination to find and apply truth.

There is still some truth to be discovered in our day. There are some, even among Friends, who have not yet learned that property is less sacred than human life; that the colored races are not inherently inferior to the white race; that it is impossible to hate a fellow human being who may be seen with the naked eye and love God who cannot be seen; then the Negro has a right to equal physical, intellectual, economic, social, political and spiritual opportunity with his fellow white man; that God gave his Son to be the Saviour of the whole world and not

merely America; that warfare is foolish, wasteful, unnecessary and sinful; that strong nations have no right to exploit weak nations; that the acceptance of one hundred percent Americanism does not necessarily fit one to enter the kingdom of Heaven; that preparation for war inevitably leads to and not away from conflict and bloodshed; that the only successful way to defend truth is to propagate it.

But why go further? There are yet rich veins of truth that lie hidden away in the mind of God. Let us be up and digging. Let us share with others the gems of truth as we make our fresh discoveries. B. W. B.

On Interviewing God

BY DR. CHARLES R. WATSON

The following was one of a series of devotional talks made by Dr. Watson of Cairo, Egypt, before the 1927 meeting of the Foreign Missions Conference of North America, held at Atlantic City in January.

I SUPPOSE each one of us would confess to the inadequacy of our approaches to God. How often we have come, drowsy, unprepared, unorganized in our thinking, and somehow our approaches to him have not delivered values.

We call out approaches to God intercession. Sometimes we call them prayer or worship. I like to break away from those conventional terms and think of it as a conference with God. We are having little conferences all the time here with each other, interviews, we call them, visits, meetings; they vary in their objective. Some of them are just to catch up on a personal acquaintance that has lapsed for perhaps a few years. Some of them have a very definite objective; we want to talk over a certain matter with some one and get a favor from him, get him to come and speak at some meeting, to serve on some committee, to do some piece of work for us. Some of them have for their objective advice that we may get, advice on some proposal that is before us. And so, too, we go to God with varying objectives. We confer with him for all sorts of purposes. But how often we come away from an interview with a friend saying, "I didn't have a satisfactory interview with him. Somehow we didn't get at the thing." And so it is also, as we have to confess only too often, with reference to our interviews with God.

How can we make these approaches to God more effective so that they shall always deliver the maximum value? Will you forgive me if I give you a personal experience that had a great influence in my life?

Some years ago when I was still the Secretary of the United Presbyterian Board, I was visiting Egypt in an official capacity and it fell to me to have an interview with Lord Kitchener. I was younger in those days. It would always mean a great deal to have an interview with Lord Kitchener, but at that time it filled me with real anxiety to have an interview with him on missionary problems. You can imagine I gave a good deal of time to preparation. I took a piece of paper and I wrote out an outline of the topics that I wanted to discuss with him. I studied the reasons that I would present with reference to each one of these propositions. As I went over those reasons, I tried to think of them from his point of view. I was surprised to see how it modified my argument, how it even threw out some of the subjects that I had thought to discuss.

I made this most careful preparation and then I went over to the Residency. There was one matter I wasn't quite sure about, whether I could discuss it frankly and freely. I said to myself, "I will ask his secretary before I go in." I did so. He said, "Just be entirely at your ease; talk to him quite freely. He will be glad to have you discuss it with him."

So I went in. I had half an hour with him. I was quite surprised at the clearness with which I was able to present the problems I had to discuss. I felt that I really presented each case, "got the idea across" as we say in America, and I was quickly done. The result was that I had a great deal more time than I had anticipated to listen to him, to find out what he had to say. So we covered all the topics before us. I came out. I quickly put down what I recalled of what Lord Kitchener had said. It is strange, but there were just three subjects that I was discussing with him, and to the first he said, "Yes;" to the second he said, "No" and to the third he said, "I will see about it."

I went on to meet my missionary friends. I noticed that they didn't ask me what I had said to Lord Kitchener. They did ask me, "What did Lord Kitchener say to you?"

Just at that time my prayer life seemed to be unworthy and I had been wondering how I might quicken it. Suddenly it came to me like a flash, "Why not treat God as you treated Lord Kitchener?" I said, "I will do it. I will plan for a definite interview. I will take time to prepare for it."

I took a similar piece of paper and I put down the things I wanted to talk to God about. I wrote underneath each heading the reasons why I thought I could claim his help. Some of the things that I started to put down vanished. Some of the reasons that I had first thought of were changed, but at last my preparation was done and I addressed myself to the interview, to the conference with God. There was such a strange sense of his presence, such as I never had had in the other days when I just blundered into his presence and when my mind was pre-occupied with the thought of my subject.

Quickly, it seemed to me, and with satisfaction to my own heart, I presented my request to him. Then, as with Lord Kitchener, I had a strange surprise. I had time left over, time just to wait there is silence before God and to gather the impression of what God was saying to me. Then after the interview I similarly put down what I thought God had said as I had spoken to him.

As I practiced this across some years, you know, it came more easily, it came more clearly. Of course, I could not quote to someone else what I thought God had said; that was for me, for my faith, but I did have for myself a satisfying assurance in my heart of what God had said in answer. I have found across these years that as with Lord Kitchener, God sometimes says, "Yes," and sometimes He says, "No," and sometimes He says, "I will see about it."

I do not want to tie you down to one method. I do not want to suggest this as the only model of approach to God. There are also all those personal, familiar approaches. You have them, of course, your little visits with God, but here we are talking about our approaches to God as workers in the Kingdom of God. We are thinking of ourselves as bearers of great responsibility, when we must interview God on the subject of his work and we are inquiring how these interviews shall be more definite and valuable, more productive and decisive.

My suggestion to you is not to use my method but to apply this principle as your guide: deal with God at least on the basis of the most efficient method that you know of in your dealing with your fellow-man. Take the most important person you ever go to see and give to your approach to God at least an equally thoroughgoing preparation of heart and mind. Then come into his presence and come out from his presence and your approach to God will yield values that you never experienced before.

Message of Reconciliation

BY A FRIENDLY MESSENGER

In Christ, God reconciled the world to himself, and he entrusted me with the message of his reconciliation. 2 Corinthians 5:19.

THERE were those in Corinth who imputed wrong motives to the apostle Paul, denying the efficiency of his apostolic credentials and practically refusing to believe in him. In this second letter to them, during his third missionary journey, in the autumn of A. D. 57, the apostle answers these people, vindicating his claim and his conduct. In doing this he remarkably revealed his heart, and declared how high and holy was his conception of the office of the ministry.

He invites attention to three claims that he would urgently press to which he felt men should respond, because God had entrusted him with the message of his reconciliation. To this ministry he had been called and had devoted many years of his life. He had experienced its power and its tribulation, and was ever being urged forward by a living hope. He would have them fully appreciate the fact that, in Christ, God had reconciled the world to himself, which fact men may know in experience as they are brought to see and feel and act in right relationship toward him.

THINKING RIGHT ABOUT GOD

The cause of all the wrong in the world is bad thinking about God. "Get wrong on the subject of God and you will never get your life right, you will never get society right." The great need at Corinth was to get their central thought of God properly adjusted. The apostle sought to help them rethink the love of God in the terms of Jesus Christ. He had pointed them to the face of Christ that they might see him who "commanded the light to shine out of darkness" that illuminates the hearts of men who are willing to think with an open mind.

One great word of Paul's message was "revelation." Through the centuries God had endeavored to reveal himself to his chosen people and through them to the world. To our first parents, he was creator and provider; to Noah he became the mighty deliverer; to Abram, a friend and guide; to Moses, the lawgiver and the one above all to receive worship from men. These knew God face to face and could think of him aright. They knew his power, his goodness, his concern for the welfare of his creatures, but the minds of many were blinded and their hearts perturbed with fear, being unwilling to accept the message of truth about God.

In the fulness of time, says the apostle, God sent his son as a climax in revelation. He taught that God is Spirit and is also Father who loves and cares for all who will let him. That love was abundantly demonstrated in the world tragedy on Calvary's cross and in the resurrection of him to whom is given all power in heaven and in earth. Paul's own thinking had been corrected on the Damascus road when brought face to face with Jesus Christ whom he was ignorantly persecuting. He learned that God was waiting to be gracious, was patient toward evil doers, and was prepared to reconcile to himself those who believe in Jesus.

FEELING RIGHT TOWARD GOD

The divine idea as grasped by the human mind reacts upon the emotions. A sense of the presence of God, who is considered pure and just and good, convicts of sin and selfishness. Our wilfulness that persists in refusing to do what we know to be right intensifies the feeling of condemnation. We say in the language of the poet, Whittier,

> Thou judgest us; Thy purity
> Doth all our lusts condemn;
> The love that draws us nearer Thee
> Is hot with wrath to them.

And because of these feelings of discomfort we would withdraw from his presence. We do not feel right toward him. He is so good, and we, so undeserving. He waits to be gracious, but we resent his approaches. He gently presses his claims promising a new creation in Christ. We are convinced of his willingness, of his worthiness, of his wonderful love and almighty power. But to think aright is not enough. We may be orthodox, yet not be able to worship in spirit and in truth.

To meet this need, the apostle introduces a second great word, "reconciliation" God, in Christ, has provided a remedy for the sin-laden soul. There is forgiveness for the asking; there is healing for those who will receive his transforming power; there is a "new creation whenever a man comes to be in Christ; what is old is gone, the new has come." Our attitude has changed. A new love abounds, a new relationship floods the consciousness, and the new desires would find expression in worship and deeds of love and kindness. Things have been made right as far as we may judge through the medium of feeling, having made the venture of faith. We know that his revelation is true, not only because it has been told us, but we have experienced reconciliation for ourselves and as witnesses can verify the truth of it. We have accepted Christ as our Savior and Lord and he has given us the Holy Spirit to regulate our thinking, our feeling and our willing, so that we know that we are accepted in Christ. "For our sakes he made him to be sin for us, who himself knew nothing of sin, so that we might become the righteousness of God." What we reckoned in faith, God has made a fact and we now feel that we are his not only by right of creation and of redemption, but of consecration, for we yield ourselves without reserve to do his holy will.

RIGHT EXPRESSION FOR GOD

We have been saved, however, for service as well as for fellowship. Our right thinking about God and our right relationship toward him in Christ obligates us to express ourselves in right fashion that others may know and become reconciled to him also, since his plan includes a lost world. Acknowledging his claims for service, we are entrusted with the message of his reconciliation. The function of the church is to bear witness to his saving grace. It is commissioned to tell by word and deed of the goodness of God. On behalf of Christ, we also entreat men to be reconciled to God. He will correct the distorted vision and remove the hate and the fear. He will strengthen our faith and enable us to love those for whom Jesus died. Thus qualified, we are sent out to be living epistles, letters of Christ written not with ink but with the spirit of the living God on tablets of the human heart. We challenge men to right thinking that recognizes the claim of God in Christ; we appeal to those affections that feel the genuineness of God's love in Christ; we encourage the step of faith that makes right relationship a reality.

Having ventured to him and verified his promises, men want to do something for him who has done so much for them. They want others to share in the blessings made possible to all, and are happy when they can say with the apostle, "he has permitted me to be a minister of his reconciliation." A minister and a message bearer who knows the virtue and value of reconciliation with God —this is honor indeed, a privilege to be earnestly coveted, a service that opens the door of faith to those who are bound, bringing light to those who sit in darkness and life evermore to those under sentence of death.

Reconciliation has moved forward to become "reconstruction." We are laborers together with God, thinking his thoughts after him, enjoying closest fellowship with him, and sharing his blessings with all who will receive him. His word is true for we have proved it; his love is satisfying, being better felt than told; his service is abundantly rewarding in an unspeakable joy from seeing men transformed by the power of the Spirit and brought into right relationship with God and with their fellows. To this ministry we also are called and for this service have been anointed; let us cleanse ourselves also from "everything that contaminates either flesh or spirit and be fully consecrated by reverence for God." He is counting on us, his witnesses to revealed truth and transforming grace, to help men and women everywhere think right about him, feel right toward him and do the right for him, that "his will may be done on earth, as it is in heaven."

Letters from ELIZABETH

Dear Eunice:

Yesterday was a different sort of Sunday and I think you might like to hear about it. First, I attended meeting with the students. You see they have one of their own. I liked the remarks by the pastor in the beginning about the purposes of the hour. He said that students were getting instruction all the week and that perhaps what they needed on Sunday was not more instruction but to be drawn together into a real spirit of worship. The President urged those coming to college for the first time not to let other interesting and good things crowd out the best thing, religion. The meeting really did seem to be conducted on the worship basis; no, "conducted" is too big a word there. Nobody announced that somebody else would pray or preach or sing, although all those things did happen. There were some beautiful solos but I didn't see the minister even nod to the singers to tell them when to sing.

Do you know I've thought quite a bit about this subject of worship since we last talked about it. I think we are really not very far apart in what we want. You want sermons but surely you want them to grow out of a deep, reverent coming together in spirit and to be, sometimes the greater, sometimes the less contribution to the real worship of the hour. I for one am not ready to discard that good old phrase, "Meeting for worship." I think the thing several Friends are feeling so sorry about is the loss of spontaneity. We simply *can't* have meeting without a preacher. Some one must "fill the pulpit." The pastor who would dare not to have a sermon ready every Sunday whether he really has a message or not would soon get his salary docked. I can't see much in programmed silence—ten minutes of silence after the first hymn for instance. In fact why always a "first hymn?" Oh no, I do not have all the questions about worship solved but I wonder sometimes why Quaker meetings at all, if we are going to make them as much like those of other denominations as possible. It seems that a great many people who are not Friends find in a meeting where there is no hurry, no fear of unoccupied time, where there is free expression on the part of all worshipers, something not found in the most beautiful liturgical service. In such a meeting there is naturally some time of silence. Well—after the hand-shake which closed that student meeting I just about wished I were a student, too.

The other thing of special interest in the day was an interracial meeting into which we accidentally stumbled. I have read Du-Bois and Walter White and some of Countee Cullen's poetry but I never before heard a highly educated Negro speak. I didn't miss a word and I could just feel my good opinion of the race rise as I listened to that Ohio pastor try to find a solution for the race problem. He gave us some glimpses into his own hard experience which made us see that education is not enough to put the Negro in his rightful place when his powers are recognized as a person, not as a Negro. There is no cure for all the abuse, misunderstanding and failure of appreciation to which the race is subject except such a fiery baptism of Christianity that prejudice is melted in us. I shook his hand after the meeting and told him I believed what he said. I hope I truly do.

By the way, had you noticed that the subject is to be open for discussion during Five Years Meeting? I don't want to miss that session.

Yours for good Sundays,

ELIZABETH.

BY A HILLSIDE CAMPFIRE IN NEW YORK

Friends of Smyrna Meeting, held at Upperville, New York, conducted a very unique, enjoyable, and profitable service, Saturday evening, October 3.

They gathered upon an open hillside under the quiet stars and spent two hours in social intercourse and devotional service. The early part of the evening was occupied by the younger portion of the group as well as by some of the older ones in the playing of games. Corn and frankfurters were roasted over live coals, our genial Field Secretary directing this portion of the activities.

After refreshments, a mammoth wigwam-shaped structure built of dry wood was lighted and about the roaring fire resulting, which soon became a bed of glowing embers, the people gathered to listen to stories, songs and readings, first of a humorous nature but gradually taking on a more devotional and serious tone.

Perhaps the climax of the meeting came when, after a brief talk upon the need of God's guidance in the affairs of life, as evidenced by the orderly movements of the stars, the company quietly sang "Guide Me, O Thou Great Jehovah," and a reverent and expectant hush fell on all. Then Brother Webster, a Baptist minister, unused to Friendly ways but keenly sensitive to the silent message of the Spirit, prayed that all might realize the guiding presence of God as we went our homeward way.

The pastor of the meeting, Mahlon D. York, very happily aided in the preparation of the program and directed the interests of the evening. Workers from outside the local meeting included Emmett W. Gulley, Miss Viola Holmes and Henry M. and Anna M. Vore, recently located at Unadilla, New York.

NATION IS COMMITTED TO PROHIBITION

Ringing Message on Enforcement Issued by Notable Gathering at Atlantic City

Seventy-five national leaders in the Prohibition movement, none of whom, however, being executive officials of Prohibition or Temperance agencies, met in Atlantic City on October 5 and 6 to discuss the present status of Prohibition. A study of the national situation had previously been made by Rev. Charles Stelzle, who reported his findings to the conference. This study covered nearly one thousand cities and the information sought was obtained from editors of daily newspapers, superintendents of high schools, police chiefs, health officers, clergymen, employers of labor, editors of labor papers, and secretaries of central labor bodies and national labor unions. Besides this the more important of the recent Prohibition studies made by leading economists were consulted and the publications of the anti-Prohibition organizations were also given consideration. It was reported that there was substantially no difference of opinion as to the economic benefit of prohibition and that practically none of the predictions of the liquor men as to what would happen as a result of prohibition had come to pass. Mr. Stelzle reported that the country as a whole was strongly in favor of the Eighteenth Amendment and the Volstead Act. Altogether, his presentation was optimistic as to the future of prohibition. Many new and interesting arguments and conclusions were presented. His report will later be printed for wider distribution.

The outstanding feature of the conference was the preparation of a Message in view of the situation which will confront America during the next eighteen months. This Message was prepared by Dr. Daniel A. Poling, chairman; Fred B. Smith, chairman of the Committee of One Thousand on Law Enforcement; Charles H. Strong, secretary of the New York Bar Association; Rev. Father J. J. Curran of Wilkes Barre Pa.; Mrs. Henry W. Peabody, chairman Women's National Committee for Law Enforcement; Dr. William Hiram Foulkes of the First Presbyterian Church, Newark, N. J.; Dr. John R. Mott; Canon Charles K. Gilbert of Cathedral of St. John Divine; C. M. Rodefer of Bellaire, Ohio; Harry N. Holmes, associate secretary of the World Alliance for International Friendship Through the Churches; and Carlton M. Sherwood, executive secretary of the committee of One Thousand on Law Enforcement.

The Committee preparing the Message also offered the following resolution, which was adopted: "We recommend that the following committee be appointed by this conference to communicate with all ap-

propriate agencies and groups to make effective the recommendations of this message. We further recommend that plans be perfected for coordination of effort in education and political action." And a strong Committee was appointed to make this resolution effective.

The officers of the conference were as follows: Winslow Russell, vice-president of the Phoenix Mutual Insurance Company, Hartford, Conn., chairman; Bishop W. F. McDowell, Methodist Episcopal Church, Washington, vice-chairman; the Rev. Father Peter J. O'Callaghan, president of Mount Melchizedek Seminary, Delaware Water Gap, secretary; Carlton M. Sherwood, assistant secretary; O. R. Judd, vice-president of the American Exchange Irving Trust Company, New York, treasurer; Harry N. Holmes, assistant treasurer.

THE MESSAGE

The nation is approaching its great period of political discussion and decision. The crisis in constitutional government demands a national offensive. Organization must be made adequate for the occasion. We call for a realignment of our forces and for a united command.

Prohibition is not a theory; it is a fact. The practicability of its enforcement where not vitiated by corrupt politics has been proved. That it is a good law has been demonstrated. By it labor has been enriched, business enlarged and the public's savings increased. Morally it is the greatest social adventure in history. Politically it challenges a free people to carry out their own mandates. At its worst prohibition is immeasurably better than legalized liquor at its best and it is the settled conviction of a large majority of the nation's voters that it shall be carried into full effect.

We stand for the enforcement of all law. The issue joins in the Eighteenth Amendment. The personal liberty argument is specious. Personal liberty must wait on public weal and walk with law. To concede that enforcement is impracticable is to condone nullification. The alternative is ordered government or anarchy, and the Constitution of the United States is not a jest.

The friends of Prohibition and Law-Enforcement demand positive declarations in party platforms. They will strive to defeat office-seekers who are either negative or silent. Representative leaders of twenty-five million women who have been added to the electorate since the Eighteenth Amendment came into force have joined in the declaration of three million organized young people that "No candidate not outspokenly committed to the Eighteenth Amendment and its enforcement can have our support or votes."

We call upon the American people to repudiate all state and national party platforms that deal only in glittering generalities with law-enforcement. We will oppose and vote against candidates in both parties whose promise is fair and Dry but whose official performance is Wet.

The matter is more than a domestic issue. The hope of every other people awaits the outcome of our struggle and the organized "trade" abroad unites with the illicit traffic at home to destroy our achievement. In this, when we strengthen America, we serve the world.

Let propaganda be answered with truth. Release the facts. Let complacency make way for militancy. Mobilize the public conscience.

Then shall Lincoln's aspiration become a reality in government and "reverence for law the political religion of the nation." And with Lincoln we invoke upon this cause "The considerate judgment of mankind and the favor of Almighty God."

NEWS RELEASE FROM HEADQUARTERS

Items of Interest Show Activity of American Friends Service Committee

October 27, at 3 p. m., at the Fifteenth and Cherry Street Meetinghouse, Philadelphia, is the time of the next regular meeting of the American Friends Service Committee. Particular attention will be placed on the report of the Foreign Service Section, as Wilbur Thomas, just returned from Europe, will tell of his contacts with the Friends' Centers abroad. There will also be a report of the Peace Conference held at Richmond, Indiana, on the 17th, which will prove most interesting. All who are interested in the Service Committee activities are cordially invited to attend.

A large public meeting to be addressed by Wilbur K. Thomas is to be held on Thursday evening, October 27, 8 p. m., at Fifteenth and Race Street Meetinghouse, Philadelphia. The Armstrong Association, the Women's International League, the Philadelphia Federation of Churches and the Fellowship of Reconciliation are cooperating with the Service Committee in arranging this meeting. Wilbur Thomas has travelled extensively through Europe from England to Greece during the summer. He spent several weeks in Geneva at the time the League was in session. He has had opportunities to meet and talk with many leaders in the different countries, and he will be able to present a graphic picture of conditions in Europe. This is a general invitation to Friends and others to attend this meeting.

The Interracial Section is certainly gratified at the response to its announcement concerning Crystal Bird. By November 1, she will have had 39 meetings—with school groups, club groups, small meetings in private homes and in Friends Meetings. Wherever she goes she tries to bring an understanding of the colored people that will lead to a greater knowledge of their problems and their progress.

The banks of the Rancocas, very wet but very colorful, resounded with the crash of teeming rain and the chatter of many voices when 12 or 15 people, deeply interested in the larger outreach of the Peace Section, enjoyed the Nicholson's hospitality. Fred Libby and Bishop Paul Jones of the F. O. R. were there in addition to members of the Section and representatives of the Young Friends. The Conference discussed plans for presenting both to Friends and non-Friends a program for effective work.

The Executive Board was requested by a number of Young Friends to include Young Friends on the general Service Committee and to appoint Young Friends to membership in the different Sections. The Executive Board heartily welcomed this suggestion and Young Friends are being nominated by their different committees for these appointments.

So many minutes and so much material must of necessity go out from this office and other Friends' offices, that we wonder some times just how many Friends really read it all. We were certainly encouraged to have this letter during the summer from Bertha Bracey, an English Friend working in the office of the Berlin Center:

"But what I really want to say in this letter concerns the minutes of American Committees. I would like American Friends to know with what very great interest I have read these and how extremely inspiring the manifold activities of Friends in America are, particularly because in reading these minutes one feels that these are not activities for activities' sake, but come out of the great feeling of responsibility to our Quaker faith which Friends all over the world seem to be feeling anew. As you know I do not know American conditions except very slightly through personal and written reports, but one cannot help but be deeply impressed by what the Service Committee is doing. I have just had a card from Ruth Edgerton, and it seems she has also proved too dangerous for her teacher post. I have also been reading the accounts of Rachel DuBois' difficulties. Sad as these things are in one way, they are perhaps the very things that we should expect if the Quaker message is given clearly and courageously, for this does seem to have been the fate of thousands of publishers of the truth since the beginning of history. I suppose dying would be for the most people the hardest thing, and to quote *The Friend*, "You must prove a harder thing than dying!" If only the whole Society of Friends could be raised to this level, what a wonderfully effective service we might be able to give!"

Of two harpstrings each may vibrate with a clear musical resonance, but that does not insure against dissonance when the two are set vibrating at the same time.

—CHARLES H. PARKHURST.

FRIENDS NOW OVERLOOK BOSTON COMMON

Quaker Center Marks Scene of Martyrdom of Early Friends in New England

The opening of the new Friends Center at 120 Boylston Street, Boston, where all Friendly interests in Boston are consolidated, recalls again some of the interesting incidents in connection with Quakerism in New England.

When in 1656 Mary Fisher and Ann Austin landed in Boston, the first Quakers to set foot on American soil, there began a chapter in the history of the Society and in the history of this country which has had far-reaching and significant results. Only a Quaker conscience could have persisted in facing the inhospitable governor and the intolerant Pilgrim Fathers, Friends returning again and again from banishment only to be hung at last which was the fate of the well-known Mary Dyer, Marmaduke Stevenson and William Robinson. This was part of the price paid for the principle of religious liberty now written in our constitution and adopted by many other states and nations.

From that day on the establishment of Quaker communities in New England was inevitable. With early settlements at Salem, Sandwich and New Bedford and a little later in Rhode Island, Amesbury, Vassalboro, and other points, a Yearly Meeting was soon established (1661) which dates back to a time even before William Penn received the charter for the founding of Penn's Woodland. The two hundred sixty-seventh annual assembly was held this year.

Edward Perry was the first clerk of the Yearly Meeting. Records show that "eighteen head of cattle" were taken from him by distraint for refusal to serve in the militia or support it by his taxes. Similar instances could be multiplied over the years. The continuous vitality of Friends in New England is seen in part by the mere mention of such names as Thomas Hazard, Mary Starbuck, Stephen Hussey, William Coddington, Moses Brown, Eli Jones, John G. Whittier and Rufus M. Jones.

But Friends are not content merely to be members of an historical society. Here as elsewhere there have been, in the past decade, significant stirrings within the Society which indicate that something is happening. A new era is seen to be at hand. A dominantly Anglo-Saxon group of Quakers is seeing itself become a World Society of Friends with new responsibilities and relationships toward colored friends (and Friends), toward other nations, toward the League of Nations, toward exploited peoples. Just as patriotism is not enough, so a doctrinaire pacifism and "good-willism" is not quite enough.

In the past ten years Quaker centers have been established in Paris, Berlin, Vienna, Moscow, Tokio and Geneva. Then why not a Quaker center in Boston? It is probably true that Friends are less well known in Boston today than they are in Geneva. In the abstract they are favorably known but as living members of a functioning group they are almost strangers in their own home town.

A Friends Center at 120 Boylston Street, overlooking the spot on the Common where the early Friends were executed, is the result of the hopes and concerns of many New England Friends. It will be the center of Friends work in Boston and we hope will be used by all Friends of New England and those who wish to know them better. Boston and Cambridge Friends will have headquarters there as will also the New England Branch of the American Friends Service Committee. Besides an office there will be an attractive library and parlor suitable for conferences and committee meetings. A committee is arranging to serve tea once a week at which time the public is invited to stay for a brief discussion on some topic pertinent to Quaker interests. The possibilities of such a center so accessibly located are indeed vast. As an instrument for promoting the Kingdom of God, no less in its social than its individual aspects and with proper regard for religion as a way of life as well as a way of thought, this center of worship and of work ought to make the Society of Friends more effective.

BENJAMIN GERIG.

MY BURDEN BEARER

BY ALIDA SUTTON

"Come unto me," the Master said,
"And I will give thee rest;
Believe in me and grace I'll give,
And all things of my best."

Rest in this promise, ye who sigh,
Weary and sick of sin;
"I'll be thy yoke-fellow, ever nigh;
Right paths I'll lead thee in.

"My yoke is easy, and thy burden
I'll take and make it mine;
My joy, my peace, my saving grace,
I'll give to thee as thine.

"Believe my words, it is enough,
This offer I make with thee;
I know thy way, and all thy load
I'll gladly bear for thee."

The cruel thorns that pierced thy brow,
I know were borne for me;
I'll take the cross, believe thee now,
And trust my all with thee.

Thyself, thy love, thy wondrous grace—
I'll take them all as mine;
And all I have or hope to be
Shall be forever thine.

Stamford, Conn.

FRIENDSHIP BAGS FOR MEXICAN CHILDREN

Federal Council, Encouraged by Doll Messengers Starts Good Will Project for Mexico

A project of international friendship between the young people of the United States and of Mexico has just been announced by the Federal Council of Churches of Christ in America. This undertaking, it is stated in the announcement has been prompted by the success which attended last year's project of sending doll messengers of friendship to Japan, which were distributed in the Japanese public schools on Doll Festival Day and, according to reports from Japan, produced a profound impression on the nation.

It is now proposed that "Friendship School Bags" be sent to the children of Mexico, each bag to contain articles of interest and help in the life of school children. The Mexican Vice-Minister of Education has approved the project and will distribute the bags in the schools of Mexico, of which there are said to be about 15,000 with 1,250,000 pupils.

The "friendship bags," according to the announcement, will be sent by day schools and Sunday schools, by special groups of all kinds in the various religious organizations, and also by individual children and adults. The bags, which will be made of durable fabrikoid, decorated with a beautiful design, including the Mexican and American flags, are to be especially manufactured for the Committee. The school or group participating in the project will add certain articles to be bought or made, and will send the bag by parcel post direct to Mexico City.

The Friendship Bags will be officially distributed in the schools on Mexico's Independence Day, September 16, 1928, which day is universally observed in all public schools. The project may be undertaken and the bags sent to Mexico at any time between January 1 and July 30, 1928, according to the convenience of American schools and communities.

The Committee declares that this Friendship School Bag project will give opportunity for interesting and educating our young people in the history of Mexico and its people, and for promoting a better understanding and feeling of goodwill between the two countries at a time when they are especially needed.

In commenting on the significance of the undertaking, Rev. Sidney L. Gulick, Executive Secretary of the Federal Council's Commission on International Justice and Goodwill, said:

"The purpose of this project is two-fold. It aims, in the first place, to cultivate in American boys and girls, and in all the older folk who may cooperate with the

(Continued on page 709)

Developments at Holquin

Phenomenal Growth of School Mid Extreme Difficulties

The financial conditions of Cuba are becoming more critical every month. This situation has never become stabilized since the great drop in the price of sugar soon after the close of the war. Various methods have been employed by the government and people in an effort to bring about a more favorable condition. The most important of these efforts is a restriction of the output of sugar in an effort to raise the price in the world market which has apparently had the effect of only reducing the amount of money in circulation in the island. While the resulting depression is not so acute and sudden as when the bottom suddenly fell out of the price of sugar due to the fact that there has not been the money to engage in the wild speculations that were taking place previously and had approached more slowly, it has just as certainly come upon the country. Because of the slowness with which it has come, the banks and business houses have been better able to protect themselves. But many houses have, notwithstanding, been forced to succumb to the impending doom of bankruptcy. Many people are without sources of income. Rents are dropping, but the government taxes are increasing. Hunger and the number of beggars that ply their trade of parasitism are increasing.

EFFECT ON CHURCHES

The effect of this condition on the churches and private schools, as well as all other such institutions, is in many cases severe. Our church at Gibara which has been the most prosperous and the first to reach self-support is waging a losing struggle and must now again receive help. The main Baptist school of this province has been considerably reduced last year as well as this. The other two private high schools of Holguin have decreased in enrollment.

But not so with our central school at Holguin. The enrollment has increased this year nearly 50% over that of last year. The church building, which we have always used for assembly puposes, does not have seating capacity for all the students now. The younger ones have to be excluded from the general assembly to give room for the older ones. Although all reserve desks and recitation chairs have been repaired and put in use, we are still short. Practically all class rooms are filled beyond their capacity for comfort and efficient teaching, and in some cases there are those waiting the first opportunity to be admitted. Whereas a year ago the enrollment on October 4 was 201, this year on the same date it was 286 plus a waiting list. For this prosperity and growth when other schools are decreasing and in the midst of a serious economic depression, there are two main causes.

In the first place the school has for the last several years adopted the "hammering campaign" which enabled General Grant to win over Robert E. Lee in the last of the Civil War. There have been no brilliant deeds, no big spectacular acts which make large type first page headlines for newspapers. It has been an ever constant effort, almost dogged, to raise the standard of the educational work being done. Two ideals have driven us forward toward this higher standard. First, that a private school has little excuse for existence unless it can give a better education than the public schools, for even its higher morality claim, if its product is inefficiency, is seriously tarnished; and second, many people care nothing about our religion. We have been determined, however, to maintain a type of work which commands their respect of our institutions and thus indirectly the appreciation of the spirit and purposes which motivate our work. And we are not disappointed with the result. The school has steadily grown in the esteem of the people.

THE NEW BUILDING

The second cause for the sudden growth in enrollment is our new building. On June 24 a contract was signed to tear down a defective roof and walls which had gradually become out of plumb; to reconstruct these walls and to build a second story over part of the building. This was to be completed by September 1 so as to begin school on September 5. From 30 to 50 men worked daily under competent contractors in an effort to have the building completed. Also the weather man kept a constant watch over his part of the game. Notwithstanding the rapidity of the work no effort was spared to make a strong permanent building. Only the best of materials were used. The walls were made of brick and reinforced concrete, the woodwork of hard native woods and cedar. The short time within which the building was completed was almost a miracle to the people of Holguin. They say that never has a building been put up so rapidly and now many say that it is the finest looking building in town. On September 1 the building was completed as planned, together with a new wall, topped with woven wire, around the large play ground, all at a total cost of $8,000.00. As a result of the new building a part of the school which had been held in a rented building a block away has been united with the main part; the school now has a library and study room combined; the office, which had become too small has been moved into larger quarters and a double size class room has been provided for the larger classes.

This new building and the resulting increased size of the student body is not the school which the Mission has been asking for and needs to do its work in a large way, but this growth and development does illustrate the progress and type of school which we might have and which we have been tugging hard on the strings to have. But to have what we might have will require a new and larger vision and understanding of real mission work, at least, of what it should be. Not less spiritual development but more; not less devotion either; but less weak sentimentality and less feeling that mission work is a goody-goody work of handing our second hand clothing and trinkets to poor heathen who come weeping and wailing for physical and spiritual help. Mission work is a serious business of the church. Its institutions should be handled on sound business principles. Proper provision for their growth and development should be made and efficiently carried out. For the product of mission work is worthy; it makes for progress and civilization of a whole body of people; it makes life more stimulating, livable and lovable; it enlightens; it reduces wrong doing; it brings about better understandings among all peoples, if—if—it is so handled.

MERLE L. DAVIS.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

FRIENDSHIP BAGS, ETC.

(Continued from page 708)

younger, an increased appreciation of and goodwill toward the Mexican people. We hope that something will be accomplished in developing a different feeling toward our neighbors below the Rio Grande than that which finds expression in caricaturing them all as bandits or revolutionists. In the second place, this project, culminating on Mexico's Independence Day, aims to reveal to the Mexican people that there is a widespread feeling of sympathy among hosts of Americans with Mexico's struggle for a better national life."

Every religious organization in every city, town and village in every state of the Union is invited to have a share in this goodwill adventure. It is being sponsored by an independent body known as the Committee on World Friendship among Children, in order to provide for full cooperation by all interested groups whether they are related to the Federal Council of the Churches or not.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

SCHOOL AND HOME

By Angelo Patri

D. Appleton & Company, 1927

This book came out first in 1919-20, being then a copyright of the American Red Cross, but only now does it fall to me to review it.

If its trenchant criticisms are put forth under a "nom de plume," one may guess what original and talented educational reformer, or probably reformeress, may be the writer; but leaving that interesting question to wider readers, as the book is attracting much attention, it seems a duty to understand whither the drift of its teaching would lead, and whether its slashing satire and bizarre "modern instances," whether true or exaggerated, can be allowed to prove all its epigrammatic prescriptions for cure of every evil described.

The book is pleasantly written and its language easily understood, even when sliding between fact and fancy, outward event and inward significance.

The book is somewhat melodramatic, and lacking in sense of proportion, the individual cases protrayed going the limit, whichever way it be; whereas in real life there is much mixture in most of us, and a very large majority of mediocrity. The powerful introductory chapter reveals supreme trust in but three things: America, the school and money; later in the book deeper and higher and wider ideals are taken note of. Here we would set forth some of its valuable teaching.

The gifted child (chapter 2) is built upon the parable of "The Ugly Duckling." After describing how "life is always hard on the child with the hidden jewel in his soul," by instances of neglect, snubbing endured, etc. the writer bids us cherish the gifts in "those who shall blaze the trail of progress;" "make music that cheers the world;" "story-tellers that let the sadness of today be forgotten in the hope of tomorrow;" "who build the bridge between the past and the future;" "search secrets hidden in the earth;" "paint pictures of beautiful memories;" "preach faith and works, to gain strength to hold on."

Chapter 6 recounts seven cardinal "Sins against the child," too common, even in parents, and closes with these simple facts of "Child Culture:"

"Curiosity is the essence of the child mind;" or at least its chief means for fitting itself for the battle of life in this world. "Each child is an unique personality," whose very nature is to be "different!" "Childhood is a stage of growth, as distinct as old age," and must be respected if the child is to reach maturity unhampered by distorted notions and clouded vision. "A child must have leisure for dreaming, playing and creating;" "his spiritual body grows with wise use of leisure time." "Nagging a child hurts him, just as much as beating him." "Exploitation of a child is unspeakable." There must be no "child labor." In Chapter 7 it is refreshing to get so much common sense.

In regard to the true "Solomon's Rod," that is, discipline, there are "no better laws for the training of children than The Ten Commandments." Were it not so much harder for us to do right than wrong, no need had been for the thunders of Sinai. Of the ten, the fifth is emphasized. "If parents are honored, the child will not be spoiled:" teach him to serve his parents, for "we love those whom we serve." If the father or mother put the child first, taking a back seat, he has no chance to be of service, and finds himself eventually "last, not first." The reviewer has learned that "Obedience" is the first law of life.

Chapter B, "Fear and the Child," is a noble warning; but the physiology of fear as a reaction in danger is not gone into. This strong and sometimes necessary mechanism is not the "fixed idea" described, that may be terribly potential of evil: nor is Fear so strong as Love which "Casteth out Fear," and even in animals wins greater results.

Dr. J. Tregelles Fox

San Diego, Calif.

NEW FRONTIERS FOR FAITH

By Charles W. Gilkey

The Womans Press, pp. 88, $1.00

These devotional studies, originally given as addresses to young women in national convention, are "an attempt to explore some new regions of spiritual experience which lie before our generation for occupation and settlement." Three chapters have their setting in the book of Genesis and center about three crises in the life of the patriarch Jacob. "Spiritual Adventures" portrays the scene at Bethel when the wanderer is brought into a consciousness of the presence of God and says tremblingly, "Surely the Lord is in this place, and I knew it not." This is a real discovery for those of each succeeding generation. "It is the perennial faith and the recurrent discovery of vital religion that this new world also is God's country, and that we shall find him not behind us, but with us and beyond us as we go forward." "New Thoughts of God" interpret Jacob's struggle at Peniel which brought him into a larger spiritual experience, and typifies the "wrestle with the worst within ourselves and we refuse to accept defeat." Frontiers of youth and of middle life proceed in "New Experiences" to old age when Jacob under pressure of circumstances over which he had no control ventured to leave the old home and the land promised to the descendants of Abram and Isaac and go to his long lost son and become the recipient of his love and care while "thrust across the strange frontier of new racial and international relationships."

The two closing chapters, "Forward Through the Ages," and "Regions Beyond," assuming that the past has taught important lessons of faith, would guard us against "living on the moral capital of the race" in times of transition like our own, and strengthen the hope for even better things ahead. Recognizing the leadership of women, the writer pays them this tribute: "Men may build the roads and keep life's manifold traffic moving; but it is women who chiefly determine their direction and destination, and bring us into God's own country at last." The book makes wholesome reading and challenges the reader to progress and discovery of new frontiers for faith. Many will find here a new appreciation of the experiences that helped Jacob to find God and recognize his guiding hand in all the vicissitudes of life.

THE PEDAGOGY OF JESUS IN THE TWILIGHT OF TODAY

By W. A. Squires

Geo. H. Doran Company—$2.00

Having accepted the judgment of the many, that Jesus is the ideal teacher, the author has constructed a most timely program of pedagogy. He is thoroughly informed concerning the very latest problems in teaching and knows what methods are currently used in the solution of them.

The book is not a presentation of detailed schemes and methods by which the teacher may solve all his teaching troubles, but it is far more valuable in that it lays the foundation for teaching in sound and reverent principles.

The author has used splendid wisdom in pointing out some of the dangers in wrong pedagogy and has especially called attention to the evil wrought where mechanical and behavioristic psychology become mixed with a mere social theory of Christianity. He indicates that the final goal of Christian teaching is to link an individual person with the personality of a personal God. God consciousness is the end sought. He agrees with those who hold that one of the great tasks of today is to keep Christ as a person central in religious education.

This book is most timely and is welcomed by all teachers in the field of religion. It is suitable for individual reading or may be used to advantage as a textbook for classes desiring to study teaching methods.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FROM CONSERVATIVE NEW ENGLAND!

Editor THE AMERICAN FRIEND:

Your published correspondence on the subject of worship is interesting and the editor's good natured comment is sweetening. Naturally there is a variety of taste and opinion, but it all contains a message of good will and an unselfish desire to do good. One correspondent seems to think that the old custom of unlimited silence might well be restored. We notice that he did not sign his name. I mistrust that before he got through with his labored argument he found that he was getting into the wilderness and wanted to get out without being recognized.

Now to me there is something saddening in the memory of those days of the bondage of silence. There was an inevitably depressing influence which the elderly sense and conscience ought not to have allowed to take control. The questions of the young should have been cheerfully and promptly answered. There was much that should have been authoritatively and lovingly said. A reverence for the memory of the struggles of our fathers need not be lessened. But certain habits of thought of their day may well be shunned. Dignified expression is far more wholesome than repression.

Some thirty years ago I attended a Sunday service or Friends meeting at Arch Street, Philadelphia. Facing that large meeting was a row of devout, intelligent, influential men who had evidently had a good experience in life and very firm religious convictions. Also facing were women of very bright and earnest faces, beautiful elders exactly in their proper places. It was silence excessive. No expression, only the sing-song voice of a woman kneeling in prayer while the audience rose in confusion and mostly drowned it. Can anyone believe that this is in the best divine ordering? Can any of these object to the action of the Pillar Saints or to the devout counting of beads?

I trust that many changes have taken place in the years since. I venture to suggest the following more complete reform.

Let one of those facing elders be designated for each Sunday to stand in his place and read an original essay of fifteen minutes on some vital subject. If he or she refused to do this let him take a back seat. If his voice or his manner is unsuitable then let him call forward his son or daughter who are in high school or college to do it for him, or a neighbor's son or daughter. Let certain others be allowed to take up the subject with promptness and dignity. Let the highest facing seats be occupied wholly by boy and girl singers with their leader and trainer. Let these sing at least three of Whittier's beautiful hymns, perhaps accompanied by a cornet in the hands of a skillful Quaker boy. Let the noblest and most devoted woman utter a prayer in a clear and natural voice and in words direct and easily understood. Then let an absolute silence prevail during this deeply impressive exercise and afterwards. Then separate with tears of gratitude and right hand of fellowship.

Contrasts are often wholesome to contemplate. For instance—Tetzel and Martin Luther; the religious indifference of 18th Century and the Foundery Chapel of John Wesley. Now put an Arch Street service of some such description over against the Dempsey and Tunney prize fight. The good old Quaker meetinghouse might become a center of attraction. There might be a City of Brotherly Love indeed. A little child might lead them—a Holy Experiment.

SAMUEL BUFFUM.

North Berwick, Maine.

AN ADVERTISEMENT, BUT NOT PAID FOR!

Editor THE AMERICAN FRIEND:

I am acquiring an inferiority complex concerning my local and yearly meeting.

During the past summer, through the kind consent of the good people of my congregation, I was permitted to speak within the limits of five yearly meetings. I learned much and had some interesting experiences, but these often concerned my present work. When old or new friends asked where I was located and I replied, "Wilmington," there was so often a look of near-bewilderment as they suggested: "Delaware?" "North Carolina?" "Illinois?" A lot of them didn't but a lot of them did. And various inquiries indicated an evident need of propaganda.

Now I admit that it was good for my vanity for me to learn that this "capital of the world" is not as well known as I had thought it was, but yet the experiences gave me a desire to have Friends understand the good things about the meeting here. The apparent lack of information is partially due to the fact that we are somewhat off the beaten track but an invitation is hereby extended to all Friends to come to see us. I told the folks at Western that Wilmington is sometimes compared to heaven because it is so hard to get into and that they could carry the analogy as far as they should choose.

The fact is. I have grown locally patriotic enough keenly to desire that folks may know Wilmington: a college which is progressing rapidly, a city which has the forward look, a yearly meeting with well nigh perfect harmony, and a local meeting which is one of the three largest in the Five Years Meeting, with a group of people who are among the finest there are.

Furthermore, I am resolved that, if I ever send you any more articles for publication, they shall no longer be anonymous, as my others have been, but signed in letters the king of anywhere may read: "By the pastor of the Wilmington, Ohio, Meeting." O. HERSCHEL FOLGER.

WILMINGTON, OHIO.

AN ISSUE THAT WILL NOT DOWN

Editor THE AMERICAN FRIEND:

Truth crushed to the earth shall rise again. That is why so many questions apparently silenced by our actions will not down. It seems to be so with the Sacco-Vanzetti matter. It is conceded that each one has a right to his own opinion based on the best information available, but in view of the importance of so definite an opinion expressed in so important a department of THE AMERICAN FRIEND as "World News and Discussion" on so important a case as this which has actually shaken the whole world, may I be permitted to point out some of the facts that are vital to Truth in connection therewith.

When thousands of able and sincere men and women, including such a man as Dean Felix Frankfurter of the Harvard Law School, who has the technical knowledge to apply to the available array of facts, can plead for these men because there appears to be "a reasonable doubt" as to their guilt, it must give us pause. The correctness of the court's verdict presupposes that the trial was fair, that the evidence was sufficient beyond reasonable doubt, and that courts never err. Exhaustive investigation of seven years fails to establish these three fundamentals. A summary in *The World Tomorrow* of September states the following:

"In retrospect, it is essential that certain things be not forgotten: (1) the evidence of the guilt of Sacco and Vanzetti was admittedly circumstantial; (2) their trial was held in a period of anti-radical hysteria; (3) the presiding judge betrayed a bias which even a biased Advisory Committee dared not entirely whitewash; (4) the Department of Justice was at that time engaged in a campaign of terrorism against all radicals and liberals, resorting to spectacular raids, agents provocateurs, and railroading of radicals to prison; and though that Department was definitely implicated in the persecution of Sacco and Vanzetti, the investigators would not seek information from the Department's files, nor would the Department permit its files to be examined by the defense; (5) as proved by their own reports, Fuller, Lowell, Grant, and Stratton preferred to believe almost uniformly the witnesses for the prosecution, even when seriously discredited, while refusing to accept the word of defense witnesses, often of unimpeachable status; (6) the proceedings of the investigation were carried on in secret, thus offering no opportunity to subject the testimony of all witnesses to the check

of public scrutiny, as would have been the case in a new trial; (7) a decision in favor of Sacco and Vanzetti would automatically have been an admission that justice in Massachusetts had broken down, a fact to which no such committee would readily confess."

That our courts can err has come to light in several cases just recently, even where the death penalty had already been inflicted. The case of Cole Dabney of Kentucky, who was completing the seventh month of his life imprisonment when the girl he was convicted of murdering walked back into her home, is another case in point.

Whether these men were guilty or not, an issue much greater has grown up out of the case, and it involves the whole judicial procedure of our country which is now on trial before the world. The whole world is watching to see whether such a system will continue by which human beings on trial for their lives cannot obtain a new trial because the original trial judge is the only one to whom an appeal can be made, as under the peculiar law of Massachusetts. As *The World Tomorrow* puts it, "And is there a satisfactory 'alibi' for the system under which justices, state and federal, and the President of the United States, were enabled, like Pilate, to wash their hands of blood?"

The crime of which Sacco and Vanzetti were convicted on circumstantial evidence was confessed to by one Madeiras, who was not believed, but was also executed for another crime. If circumstantial evidence could condemn them, let their last words also speak for them. Sacco wrote to his son: "Do not seek happiness just for yourself. Step down to help the weak ones who cry for help. Help the persecuted, because they are your better friends. They are your comrades who fight and fall, as your father and Barto fought and fell, to conquer joy and freedom for all the poor workers." And Vanzetti, seated in the fatal chair, said: "I want to tell you that I am innocent and that I never committed any crime but sometimes some sin. I am an innocent man..."

L. HEDWIG BRUHN.

Minneapolis, Minn.

VACATION BIBLE SCHOOLS IN NORTH CAROLINA

During the summer just past eighteen Vacation Bible Schools were held in North Carolina Yearly Meeting with a total attendance of over 1,000 children. High Point had the largest enrollment, 125, and the longest term, three weeks. All but two of the other schools were held for two weeks. Every meeting, but one, in Deep River Quarter held a Vacation Bible School. Asheboro St., Greensboro, cooperated with two other denominations in holding their Vacation Bible School. Besides this school, there were three other city schools, but the others were all in rural communities. Belvidere had one of the most successful of these with an enrollment of 102.

The Board of Religious Education sent principals to ten of these schools and paid them a modest stipend. In other cases there was sufficient local leadership. The Board was most fortunate in the leaders sent out: Pearl McFarland, a public school teacher with an excellent record superintended the schools at Springfield and Belvidere; Lura Hockett, another public school teacher, had charge of the school at South Fork; Ella and Alice Outland, members of the Conservative Friends and successful public school teachers, both helped in the High Point School; Ella superintended the schools at Goldsboro, Deep Creek and Winthrop, while Alice took charge of the one at Up River; Elizabeth Levering, a Guilford student and a member of a family of earnest Christian leaders, directed the schools at Center Valley and Oldtown, both in the promising Galax region of Virginia; Mae Frazier, who graduated this June from High Point College with all possible honors, conducted the Deep River School right after the Young Friends Conference. The leaders of the other schools were either experienced teachers or college students and there were also two pastors who directed schools. The number of teachers in a school varied from one to fourteen and the interdenominational one in Greensboro had twenty-five. The expenses of the schools varied from $1.80 to $375.00.

In all but two of these schools the Standard Course of books was used and the four sets owned by the Board were in almost constant use during the summer. Of course many schools own their own books but it is a decided help when they can borrow from the Board.

Schools were held in the following meetings:—Archdale, Belvidere, Center, Center Valley, Va., Chatham, Deep Creek, Deep River, Greensboro (Asheboro St.), Goldsboro, High Point, New Garden, Old Town, Va., South Fork, Springfield, Spring Garden St. (Greensboro), Up River, Winthrop and Harmony Grove. This last was in co-operation with Presbyterians and Methodists of Yadkinville.

The Vacation Bible School is here to stay. The pupils learn more Bible than in a year of Sunday School and they are taught practical lessons in Christian conduct both by precept and indirectly, especially in the various kinds of handwork. Memory work is stressed and the results are gratifying. Next summer, we should have at least twenty-five such schools in our Yearly Meeting.

ALICE PAIGE WHITE,
Chairman Board of Religious Education.

FRIENDLY FELLOWSHIP AT FARMINGTON

For more than 100 years the Hicksite Meetinghouse stood on an elevation of land at the intersection of two roads in North Farmington, N. Y. Just across the road on a corresponding rise of land stands the Orthodox Friends Church and for years these two houses formed a conspicuous landmark in this rural section. In 1900, the Quarterly Meeting of the Hicksite Friends became the Genesee Half Yearly Meeting, the two sessions being held at Orchard Park, near Buffalo, in the spring and at Farmington on the first Sunday in October. This meeting brought together many Friends and descendants of Friends from the western part of New York, from Canada, and many other sections of the country. Some years after the death of Sunderland P. Gardner, who for many years was the resident minister in Farmington. Isaac Wilson, a minister from Baltimore, attended this meeting regularly.

Last year the Genesee Half Yearly Meeting was laid down and the old house sold and removed to adjoining land to be used by the owner as a store house on his celery farm. Late in the summer it became evident that many who had attended the meeting were desirous of calling Isaac Wilson to hold another service in Farmington. After the morning service on September 18, the congregation of the Friends church (Orthodox), having learned of this concern, unanimously urged that an invitation be extended to hold the proposed meeting in their church building.

The meeting was held accordingly on October 2, the church being taxed to capacity, Hicksite, Orthodox, and descendants of both, now members of other denominations. Isaac Wilson, verging on 90 years of age, spoke in the morning service using Romans 8:14—"For as many as are led by the spirit of God, these are sons of God"; and again at 2:30, he addressed a gathering nearly as large as that of the morning. He urged the application of the principles of Jesus in our individual and national relationships. Nothing else can remove the stain of war and greed. Others taking part were Eliezer Partington, pastor of the Farmington meeting, and Rev. Samuel R. McKinstry of the Presbyterian Church of Marion, N. Y. He spoke particularly of the help he received from Rufus Jones' books.

Elderly Friends present were Jonathan Noxon, 92, from Mendon, N. Y.; Henry Green, almost 87, of Farmington. No doubt memories of the old meetinghouse were passing through the minds of many and, mingling with these, regret for its passing; perhaps in the minds of some the thought that dominated was that after 100 years we were worshiping together and that we were being "led by the spirit of God" into a closer unity than had seemed possible; but over and above all was a real spirit of worship apart from the attendant circumstances. It was an occasion that will be productive of much good and is an indication of a desire on the part of Farmington Friends to make their church of service to the entire community.

In Our Mixing Bowl

Ingredients for Varying Tastes

According to the best story of the summer, the reverend alumni of the divinity schools of Harvard and Yale were holding reunions on the same day and in the same hotel, and that fact was quite unknown to all concerned. But word soon came of it to the Harvard men, and immediately a greeting was proposed, which took this form: A bellboy was called and generously "palmed," with the request: "Please go to the quarters of the Yale meeting and page Elmer Gantry."—*The Churchman.*

There is little evidence that sovietism is making any headway among us. There is a certain amount of blathering, but the American, whether native or foreign born, is not easily swerved from his foundation. If there is any marked tendency, it is toward ultra-conservatism rather than toward ultra-radicalism.—CLINTON ROGERS WOODRUFF, in *"The Living Church."*

So-called radicals whose teaching seemed subversive of the established forms of religion, from the days of Jesus and Paul down to the beginning of the American era, have led in every forward movement the church has taken. It seems to be easier to glory in the radical of the past whose cause has become orthodox than it is to discern the truth which the radicals of our day are shouting.

—*The Baptist.*

To Tom, who had been cutting up, his mother exclaimed wearily: "Why can't you be a good boy?"

"Well, mother, I'll be good for a nickel."

Mother—"For shame, you ought to be like your father—good for nothing."—*The American Boy Magazine.*

We have heard of a mistress who asked her new maid whether she had any objection to family prayers, which the servants were expected to attend every morning. "Not if you live up to them," was her apt reply.

—*The Churchman.*

THE SONG OF THE RED, RED TIE

Some may long for the soothing touch
  Of lavender, cream and mauve,
But the ties I wear must possess the glare
  Of a red hot kitchen stove.
The books I read, and the life I lead
  Are sensible, sane and mild.
I like calm hats, and I don't wear spats,
  But I want my neckties wild.

CHORUS

Give me a wild tie, brother,
  One with a cosmic urge;
A tie that will swear
  And rip and tear
When it sees my old blue serge.

O, some will say that a gent's cravat
  Should only be seen, not heard;
But I want a tie that will make men cry,
  And render their vision blurred.
I yearn, I long, for a tie so strong
  It will take two men to tie it,
If such there be, just show it to me—
  Whatever the price, I'll buy it.

REFRAIN

Give me a wild tie, brother,
  One with a lot of sins;
A tie that will blaze
  In a hectic haze
Down where the vest begins.

—*Author's Whereabouts Unknown.*

Page our Friend Lawrence Lippincott of Riverton, New Jersey!

EIGHT GOOD REASONS

A questioner asked Dr. S. Parkes Cadman for one proof of the assertion that Jesus Christ was the greatest teacher of religious truth the world has ever known. The reply, published in Dr. Cadman's column in the New York Tribune follows:

Allow me to offer you eight fairly substantial reasons for the supremacy and orignality of Christ's teaching:

1. He imposed unity on the moral law.
2. He attached it to a new relationship in God as the universal father.
3. He gave an entirely new value.
4. He ordained that the ethical quality of an act consisted in the motive which animated it.
5. He made his laws absolute and binding.
6. His codes for life were positive in their demands. Wherever else the Golden Rule is found it is expressed in negative form.
7. He separated morality from ceremonial rites.
8. Greatest of all, Jesus perfectly embodied his ideals in his character and example and thus made them the everlasting real.

HOW PEOPLE PAY

Statistics indicate that people pay in the following order, says *The Davenport Times:*

—on the car
—on the note to get the car
—on the new dress, suit, coat
—on the washing machine
—on the vacuum cleaner
—on the set of books
—on the coal bill
—on the grocery bill
—on the meat bill
—on the doctor and dentist bill, if ever

"Where do you find that the church comes in?" inquires Evelyn A. Cummins in *The Living Church.*

Hurrah for the country where breezes are sweet,
And the newly laid eggs are too costly to eat;
The beautiful country where rivulets flow,
And they sell all their butter and eat oleo;
The calm, peaceful country where berries turn brown,
And every last berry is shipped to the town;
Where Nature has painted a canvas full rare,
And folks are too busy to look or to care;
And the farmer who gazes at eve o'er the plain
Merely speculates whether those clouds will bring rain!
Let us hie to the country, away from the stress—
And hurry back home on the eight-ten express!

—*Judge.*

HIS CHOICE

Bishop Olmstead was talking about boy nature. "I once said to a little boy: 'Do you know the parables, my child?'

"'Yes sir,' he replied.

"'And which of the parables,' said I, 'do you like best?'

"'I like the one,' he answered, after a moment's thought, 'where somebody loafs and fishes.'"

DYING OBSERVATIONS

The optimist—"Going up!"

The lawyer—"Now I lie forever."

The barber—"St. Peter is next!"

The bank cashier—"Over the border."

The auctioneer—"Going—going—gone!"

The policeman—"Here's where I move on."

The doctor—"I must take my own medicine."

The aviator—"Now for a new altitude record."

The plumber—"I must leave my tools behind."

The telephone girl—"Hello, central! Give me heaven!"

The drug clerk—"I am about to substitute heaven for earth."

The insurance agent—"If I had only taken out one of my own policies."

The photographer—"Don't go on that way, my friends. Look pleasant."

The polar explorer—"I do not claim positively this is the goal. I say, I think it is. No one can be sure."

The pessimist—"Going down!"

—Exchange.

PRONOUNCE IT TO SUIT YOURSELF

I celebrate an honored name,
For, though I can't pronounce the same,
Right well I know that garden greens
Are very rich in vitamines,
That garden truck from stalks and vines
Will keep us full of vitamines.
Now wise is he who reads this rhyme
And thinks of it in garden time;
Still wiser he who then begins
To raise his own fresh vitamines.

—*Northwestern Christian Advocate.*

QUAKERDOM · AT · LARGE

Harry T. Silcock, Swarthmore Lecturer at London Yearly Meeting and Secretary of Friends Foreign Mission Association, was in Toronto, Ontario, the last of September in connection with the meeting of the International Committee of the West China Union University being held in that city. He is a delegate to the Five Years Meeting.

Joan Mary Fry of London Yearly Meeting recently visited Tubingen, Germany, to receive the honorary degree of Doctor of Political Economy which was conferred upon her mainly in recognition of her great help to the student feeding schemes in the University and of the work of Friends as a whole in Germany. It was the occasion of the celebration of the University's 450th anniversary.

John William Graham recently sailed for a religious visit to India especially for service among the youth. He holds minutes from the London Meeting for Sufferings, the Foreign Mission Board, the Council of International Service, and his Quarterly and Monthly Meetings. Before commencing his work in the University centers, he hopes to spend a month in visiting Friends Missionary centers in the Central Provinces.

Among the new teachers who have assumed their duties at Westtown School, Pa., are Mary F. Wildman, of the Class of 1918, more recently instructor of French at Leland Stanford University who will direct the work in French; Olive M. Charles of Earlham College and Bryn Mawr Graduate School; and Rupert H. Stanley of Earlham College, for fifteen years Y. M. C. A. Secretary in China, who will teach history, physics and Bible.

Dr. Clifford Stubbs of West China Union University after a fifteen months stay in England accompanied Harry T. Silcock to Toronto, Canada, on his way to the Orient to resume his work at Chengtu. He sailed from Vancouver, B. C. To Friends in Canada he said through *The Canadian Friend,* "The spirit and ideal for which Friends stand is much needed in China. Mere philanthropy is not enough if we are to help China; we must give more than means, we must give ourselves, our life, really. One finds the thinking Chinese freely declaring that Christ and war are irreconcilable."

Burlington, New Jersey, celebrated the 250th anniversary of its settlement on October 8-13, an occasion of much interest to Friends since here was established the third Yearly Meeting of Friends in America and because of the town's intimate connection with William Penn. The following afternoon, October 9, in the Friends Meeting-house on High Street, addresses were given by Franklin D'Olier and Richard M. Gummere, both descendants of original proprietors. Examples of silver made by the Burlington Quaker silversmith, Nathaniel Coleman, books printed by the Quaker bookseller, David Allison and others, and currency printed in the town by Benjamin Franklin were on exhibit in the museum, the collection having brought together a notable group of relics and documents showing the early social life of West Jersey.

The Canadian Friend announces a little group of "Prayer Agreers" who accept Matt. 18:19, "If two of you shall agree . . ." The Agreers are a democracy without an official or organization or constitution. Their immediate task is to *practice* the life and conduct of loyal citizens of the kingdom of God and to *pray* for one another that all may know the will of God and become immediately obedient, and that the Christ way of life may become the most desirable thing in all the world to each individual in the world. Their number is increasing rapidly and the promise is back of their agreeing and their asking. The plan may suggest itself to other localities where a group of Agreers may be formed. "God is pressing to break through and to break down the ignorance and apathy of the world. Who will dare to be such a gateway?"

The Department of Commerce at Washington, D. C., announces that, according to the returns received, there were in the United States 41 churches of the Orthodox Conservative Friends (Wilburite) in 1926, with 2,966 members, as compared with 50 churches and 3,373 members reported in 1916. The total expenditures in 1926, as reported by 39 churches, amounted to $15,533, including $7,856 for salaries and other running expenses and $7,677 for benevolences. The total expenditure reported by 43 churches in 1916 were $10,144. The value of church property, as reported by 38 churches for 1926, was $98,050, which may be compared with $93,380 reported by 43 churches in 1916. 36 congregations are reported rural, with five in Indiana, seven in Iowa, seven in North Carolina, twelve in Ohio, and ten in other states. Similar statements for other denominations will be issued as soon as the figures are available.

Praised by speakers as the birthplace of religious freedom in America, Burlington, N. J., in the religious observance of its 250th anniversary, rededicated itself October 9, to the principles laid down by its founders in 1677. Declaring the town was still the centre of the most tolerant section of the United States, says a special to *The New York Times,* Dr. Joseph F. Newton, rector of St. Paul's Episcopal Church, of Overbrook, Pa., told a union congregation that the document written here 250 years ago holds the remedy for the present problems of racial bitterness, religious bigotry and moral cynicism. The Quaker pioneers who settled Burlington, said Dr. Newton, had the vision of democracy more than a century before it was expressed by Jefferson and nearly two centuries before it was reworded by Lincoln, when in the concessions and agreements of the proprietors, free-holders and inhabitants of the province of West Jersey in America they wrote: "We lay a foundation for after ages to understand their liberty as men and Christians, that they may not be brought into bondage but by their own consent for we put the power in the people."

NEWS OF OUR MEETINGS

An interesting and refreshing religious meeting was held at North Berwick, Maine, Monday evening, October 3, led by James F. Coney of Lynn, Massachusetts. It was not large but quite responsive. A minister of Friends in a Friends meetinghouse, playing the piano and entertaining us with original music and hymns as well as singing with much grace and understanding seemed quite unique. His discourse was deeply religious and impressive. The Congregational minister who was one of the listeners pronounced it a very spiritual and fitting sermon. This was the first of a series of meetings to be held on the first Monday of each month. William T. Hussey and his daughter of North Berwick have the direction and responsibility of these meetings. It is their intention to make this an opening for the leadership of progressive and love-bearing spirits like those mentioned above. Contentious minds are not sought for. If any should offer to fill the place with a chip on his shoulder, our friend Hussey claims the right to toss the chip into his spiritual incinerator.

Members of the College Avenue Friends Church, Oskaloosa, Iowa, gave an informal reception to their new pastor, I. Lindley Jones and his family, and also the new students at Penn College, in the social parlors of the church on Sunday afternoon, September 18, in which many of the church people and college students participated Addresses of welcome were given by Dr. E. H. Stranahan on behalf of the Bible School; by Dr. W. E. Berry representing the meeting on Ministry and Oversight; by Ansel Holloway, for the Christian Endeavor Society; and Dr. H. L. McCracken, acting president of Penn College, on behalf of the faculty. An appropriate re-

sponse was made by I. Lindley Jones, and Helen Hoogeboom contributed to the entertainment with vocal numbers. At the close light refreshments were served by the ladies of the church.

College Avenue Friends Monthly Meeting, Oskaloosa, Iowa, was held October 6. Frederick B. Sainty, an English Friend from a meeting in the north part of London was present with a minute from his meeting. He was given a warm welcome and also given any liberty he felt led to take in the meeting. He brought a most timely and interesting message on the subject of "Enlightened Love." He was also a guest at Penn College during his sojourn in Oskaloosa.

Sunday, September 25, was observed as promotion day in the College Avenue Friends Bible School at Oskaloosa, Iowa. At that time a program was given by the members of the Children's Division who were being transferred to the next department. A certificate was presented to each child promoted. As has been the custom for several years, the Bible School presented a Bible to each child passing from the Primary into the Junior department.

Winchester, Indiana Meeting, after a year of "housekeeping" alone, welcomed the new pastor, Fred E. Carter and family most gladly. A reception was given for them in the church, and a very enjoyable evening was spent in a "get acquainted" meeting. The work is beginning with much interest and heartiest cooperation. Three new members have been received, and every department of the work is progressing nicely. The Monthly Meeting desires to express officially through the columns of THE AMERICAN FRIEND its appreciation of the services of President D. M. Edwards, Dr. Thomas R. Kelly, Dr. Homer L. Morris, Clarence E. Pickett and Clyde A. Milner, and the many signal expressions of divine favor during the past year. Among these were the marvelous Easter sun-rise prayer meeting, so impressive, in which seventy-two young people were in attendance, and at the breakfast following served in the dining room of the church; the Young People's Day; the Children's Day, when the different groups were in charge; and the Family Day. "All these meetings filled the auditorium. The accessions to the church, were nine in number, and the blessings too numerous to enumerate.

October 9, 1927, marked the twenty-fifth wedding anniversary of Milo S. and Addie M. Hinckle. In memory of this event the members of the Ashboro Street Friends Church, Greensboro, North Carolina, planned a very happy event. On Saturday afternoon from 5 to 6 a reception was held at the church. The friends and members called and wished them many more happy years together. As a token of their love the members presented them with a beautiful chest of silver.

The Friends at Asheboro Street, Greensboro, North Carolina, are exceedingly fortunate in being able to strengthen the staff of workers with the addition of a trained Director of Religious Education. For some time, the church has sought for a person trained in this field, and also capable in the work of administration as church secretary. While the pastor was recently spending a few vacation weeks in Indiana, he was fortunate in making the acquaintance of Miss Cora Clarke of Noblesville, Indiana, who took her training for directorship of Religious Education at Cleveland, Ohio, and Winona Lake, Indiana, under some of the outstanding leaders of such courses in America, including Dean Athearn of Boston University. As a part of her training in actual experience, she was associated with one of the large Congregational churches of Cleveland, Ohio. Friends in Greensboro feel that these qualifications, buttressed as they are by a fine personality, offer splendid promise for the work in the local church and school. Miss Clarke is especially fond of children and will be directly associated with the teachers and leaders of children in the local church. As head of the Bible School Council, she will be able to initiate various lines of advanced instruction along approved methods. The church is very happy to have her in its organization, and related to the great field of Religious Education of the city. She will make her home with Mrs. E. E. Mendenhall, 308 Murry Street, and will preside over the church office at Asheboro and Lee Streets.

Ferrisburg Quarterly Meeting was held at Monkton Ridge, Vt., October 8-9. There was a goodly attendance, including a number from South Starksboro. Wm. I. and Verl Kent and five others motored from South Glens Falls, N. Y. Edwin J. Meader of Burlington was also present. Spiritual messages were delivered by Wm. I. Kent, and a warm feeling of fellowship prevailed.

The First Friends Church of Everett, Washington, commenced its social activities for the season, Friday evening, Sept. 30, when a supper and a program of speaking and music was enjoyed by sixty members. Since the coming in June of H. Millard Jones as pastor, an encouraging progress is being shown. He has been preaching messages truly given from God, which have been an inspiration and encouragement so much needed. A series of revival services at the church began October 9.

Scranton Quarterly Meeting of Friends held October 8, at Pleasant Ridge, Iowa, enjoyed some wonderful messages brought by Max I. Reich of Philadelphia Yearly Meeting. Saturday morning at the hour of worship he spoke very clearly and helpfully from Mark 2:14-20 and 8:27-38 on the two different angles of Christianity. Some excellent thoughts, which will be a wonderful help to all, were presented. In the evening, an informal service was held at which Max I. Reich answered questions from almost every conceivable angle and upon most every conceivable subject. One and all received the answer they sought. Again on Sunday morning he used as his theme the Scripture found in John 11:1-47 and 12:1-8 in which he presented seven wonderful thoughts of Jesus Christ our Lord. Again, in the afternoon, he spoke on "The Relation of Judaism to Christianity" to a crowded house. Each message was brimful of good things for the soul and all who heard him were wonderfully helped and strengthened. The Yearly Meeting Superintendent, Chas. O. Whitely, was present also and gave much helpful advice and comfort. Scranton Quarterly Meeting was indeed fortunate in having both of these men with them in their sessions. Friends recognized and were truly conscious of the Divine Presence in the midst, and trust that much good may come from these messages by Max I. Reich.

Honey Creek Quarterly Meeting was held at Chester near Union, Hardin County, Iowa, October 1-2, with Charles O. Whitely, superintendent of Iowa Yearly Meeting and Max I. Reich of Philadelphia, visiting ministers present. Sunday afternoon was a Homecoming occasion when former pastors and others shared in the program. The chief speaker was Edgar Kindley, son of C. W. Kindley, one of the early pastors of the church. A small group of pioneer Friends settled here in 1854 and the first church was built in 1869 and in 1892 a monthly meeting was established. The present church was built in 1898 and remodeled in 1923 with equipment to make it a social community center as well as a place of worship. The present membership is about sixty and the pastor is Mrs. Robert Culbertson.

Rally Day was observed, October 2, in the Wabash Friends Church. Attendance at Sunday school was 253, and a special program was given by the Primary and Junior Departments with special music by the church orchestra and choir.

Zenas L. Martin returned to Cuba, September 17, reaching Holguin on the 20th. His wife, Susie J. Martin, will remain indefinitely in the home of their daughter, Evelyn M. Haworth, Guilford College, N. C.

Lynn meeting near Russiaville, Indiana, observed Rally Day, October 2, and celebrated the seventy-fifth anniversary of the founding of the meeting. Invitations were sent to everyone in the community and attendance at Sabbath-school was the largest for some time. Following the basket dinner served during the noon hour, the people assembled for the anniversary meeting. Descendants of the pioneers who founded Lynn meeting and former members of the meeting who now reside elsewhere came for

this service. A history of the meeting was read from which it was learned that the meeting was named for the one at Lynn, Massachusetts. E. Howard Brown, from Kokomo, who was pastor at Lynn about thirty-two years ago, brought the message. Much of the success of both morning and afternoon meetings was due to the untiring efforts of the pastor and his wife, Orval and Lois Cox.

The Group of Friends at Buffalo, N. Y. were very fortunate, October 4, in having a visit from Rufus M. Jones of Haverford College. Dr. Jones was in Buffalo to give an address to another organization but by having The Friends meet at the Hotel Statler at 5 p. m. there was an opportunity to meet and hear him. Notice had been sent out to nearby Friends Meetings, so there were quite a number present from Gasport and Batavia meetings and others. The Unity Room of the Hotel, where the meeting was held, was filled and those present were intensely interested in hearing Rufus Jones emphasize the truths which the Early Friends rediscovered under the leadership of George Fox. Dr. Jones also spoke of his recent experiences in China and India. After the meeting the Friends assembled and ate together a sandwich supper which they bought with them while the Hotel Statler furnished hot coffee.

INTERNATIONAL SUNDAY SCHOOL LESSON

October 30, 1927

Amos Denounces Sin: Amos 2:4-12.

The reign of Jeroboam II (784-746 B.C.) was a time of great prosperity. The Assyrians were having internal troubles, so that Jeroboam was allowed to conquer unmolested the small kingdoms round about. His empire even exceeded that of Solomon. With the prosperity came the dangers which such prosperous times bring. There was a growing separation between the rich and poor, and the popular religion was becoming degraded. During one of the great feasts there appeared in the court of the temple at Bethel the shepherd Amos, who eloquently denounced the neighboring nations and told of the judgments Jehovah would bring upon them. All this was very pleasing to the ears of the Israelites. Then, much to their surprise, he turned to speak of God's judgment upon Judah. It is at this point that our lesson begins.

4. *Thus saith Jehovah.* Amos gives this as the very word of Jehovah. *Yea, for four.* Enough transgressions to bring judgment, and even more than enough. *Not turn away.* Will have no mercy. *The law of Jehovah.* Jehovah's teachings. *Their lies.* Their false gods.

5. Amos declares that even upon Judah, Israel's neighbor and ally, Jehovah will bring punishment, just as He will upon the heathen nations.

6. *For three transgressions.* Amos has declared, in turn, God's punishment upon all the nations round about, from Damascus, Israel's worst enemy, to Judah, her neighbor. Now he points the accusing finger at the Israelites themselves. *Sold the righteous.* Honest men who refused to bribe the judges were sold as slaves. *A pair of shoes.* Poor men were sold for trifling debts amounting to no more than the price of a pair of sandals.

7. *Pant after the dust.* The rich and powerful crush the poor. *Turn aside.* The humble and sincere are obstructed or diverted from their natural course. *A man and his father.* Utmost degradation.

8. *Taken in pledge.* They even take the poor man's clothes in pledge for payment of debts. (See Ex. 23:26). *They drink.* Even in their houses of worship they drink the wine of those who have been unjustly fined.

9. *Amorite.* The warlike people who inhabited the hill-country of Palestine before the Hebrews came.

11. *Nazirites.* Men separated and consecrated to God by a special vow. (Num. 6).

12. The Israelites have corrupted the Nazirites and silenced the prophets.

In verses 13-16 Amos pronounces the judgment which Jehovah will send upon Israel.

NEED FOR A MODERN AMOS

Amos was profoundly impressed with the truth that God desires not only worship but also righteous living. And when he saw in Israel the intemperance, the unjust relations between the poor and the rich, the miscarriage of justice, the idleness and dissipation of the wealthy, his soul within him flamed, and he felt God's call to proclaim his judgment upon it all. The sins which Amos found in Israel we find in varying ways in our own civilization today. We still have intemperance, we still find families struggling with poverty and need while others squander wealth. There is still reason to see that ignorant or weak persons are not imposed upon, or to see that justice is given equitably by our courts. Perhaps we may find, like Elizabeth Fry, that our local jails are not fit to be used. God still demands just and righteous relations among men, and needs consecrated men and women to raise their voices against the social wrongs they see in their community.

GEORGE A. SELLECK.

Cambridge, Mass.

BIRTHS

SAMPSON—To Willard and Mazie Sampson of Wabash, Indiana, in the Wabash County Hospital, October 7, 1927, a daughter.

MARRIAGES

KNIGHT-CATEY—At the home of the bride's parents, Mr. and Mrs. Milton Catey, near Williamsburg, Indiana, October 9, 1927, using the double ring ceremony, Frances Catey and Kenneth Knight of Richmond, Indiana. Maude Carter Smock of Upland, minister.

SHEROW-KELLUM—At the home of the bride's parents, Mr. and Mrs. Wilbur H. Kellum, Camby, Indiana, October 1, 1927, Esther Kellum and Douglas T. Sherow of Millbrook, N. Y. Elden H. Mills, minister. Both are graduates of Earlham College and will reside in Indianapolis.

DEATHS

MENDENHALL—At her home in High Point, North Carolina, July 25, 1927, Martha Pauline Mendenhall, widow of Samuel Hill Mendenhall, aged 63 years.

FOR SALE

Bearing Orange and Fig Orchards and orchard land in small tracts.

G. W. STEVENSON,
Friendswood, Texas.

THOSE SLEEPING DOLLARS

Dollars are sleeping in old trunks. I will pay highest prices for old envelopes up to 1880. Do not remove the stamps. You keep the letters. GEORGE HAKES, 290 Broadway, New York City.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmount, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

BIBLE GAME

Good commission to agents. Address Mrs. Alice W. Hunt, Fountain City, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Pastors, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

TIMOTHY NICHOLSON

Master Quaker

A BIOGRAPHY

BY WALTER C. WOODWARD

Price $1.50 (By Mail $1.65)

NICHOLSON PRINTING COMPANY
RICHMOND, INDIANA